

CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

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RELIGIOUS FREEDOM:

A SERMON

Preached at New London, Ct., Sabbath Morning, July 8.

BY REV. JAMES W. DENNIS.

"And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—DAN. II: 44.

We have just passed the celebration of another anniversary of our nation's birth-day—a day to be held sacred, by the friends of human kind and lovers of freedom, to all time. Again, that glad shout which burst forth in '76, from hearts as brave and true as earth has ever known, has been heard in our land, thundering in the mart, booming upon our waters, echoing along our mountains, and lingering in our valleys. Again, the prayer of freedom—the prayer of holiest consecration—has been offered. Again, those *sacred vows* have been made, and the *immortal covenant* renewed. Again, the altar-fires of Liberty have burned, and the incense of a people's gratitude ascended to the Lord of nations.

It is well to celebrate that day. It is well to hail its annual return with acclamations of joy. It is well for freemen to meet upon that day, and with united hands offer the grateful thanksgiving, the fervent prayer, and recount again the deeds done by those brave men, whose names shall be remembered while the earth endures. To join, with a pure heart and true purpose, in the services that consecrate that day, is an act worthy of the man, the patriot, and the Christian.

But why is it thus right and meet to observe that day? Why should it be set apart from others as a day of gladness, thanksgiving, and prayer? Why should our hardy yeomanry lay by their implements of toil, the hum that beats in the crowded mart be hushed, the noisy wheels of business be stilled, while a free people go forth to their glad rejoicing? Is it because on that day a nation was born? because then the borders were marked out and the lines drawn, that separated one portion of the vast family of man from another? No; not because of this, merely. It is well all, the day that marked the establishment of any other nation would be as sacred as this. Or, is our rejoicing because of that narrow pride, which nations feel at their individual prosperity—that pride which smiles at their own growing greatness, while others move more slowly up the pathway to fame? If this were all, then other nations might also rejoice—and

that nation rejoice the most whose arms have been most successful, whose commerce has been most prosperous, whose lands have been most productive, and on all whose interests fortune has smiled most benignly. No: not so much because of these things do we rejoice. For here, so far as they are prospered, all nations may be glad alike. But rather, because of something higher, better, holier, do our hearts warm and our souls make glad, on this consecrated day. It is because the day marks an important epoch in the progress of a great principle—a principle founded deep in the nature of man—a principle as eternal as the ages. This principle was set forth in that immortal document which our father's framed: the inalienable right of man to life, liberty, and the pursuit of happiness; the right of each man to worship God according to the dictates of his own conscience; his freedom from oppression in every form, civilly, morally, and religiously. This great principle, so boldly set forth by those heroic men, is deeply written upon the tablet of every soul. It is fast becoming recognized, and shall spread until the whole earth shall acknowledge its truth. And in the observance of its dictates all nations shall be blessed.

It is upon this principle that our ancestors laid the foundation of our government. It is upon this it has attained to what prosperity it enjoys; and if true to it, it must endure while time shall roll. Here it is founded, as upon a rock, and if permitted here to remain, it must stand forever; while the principle which shall give to it its immortality will spread to other lands, and gather in its embrace every kindred, people, and tongue. Here on our sacred soil, watered by the blood of freest and truest hearts, was planted the germ of Liberty. It is yet of but imperfect growth. But time shall be when it shall ripen to maturity—a noble tree, whose far-spreading branches shall cover all the earth. This principle can never die, but must forever live—a blessing to the race. It must live until it shall gradually wear away the barriers that have divided mankind, and gather them together as one family, having common rights and interests, in order and unity. And then shall be ushered in the final reign of peace, love, and universal charity. For this—the kingdom of Peace and Love—is that kingdom which the God of Heaven has set up, in the days of these kings; which shall never be destroyed; which is not to be left to other people; but is to break in pieces and consume all these kingdoms, and stand forever.

Every movement of the age,—the breaking up among nations whose governments have long been established in wrong, the passing away of thrones, the death of oppressors, the march of improvement, the increasing light and knowledge, the many movements having for their objects the good of man, all give evidence that the world is fast advancing to a state of universal equality, love and peace. Many changes may take place ere that event shall come. These must need be. We know not how much of revolution and change God has meant the race shall undergo; but its final issue is certain. The work now in progress can never be staid. Opposition must fall before it. It will surmount every barrier, and effect a perfect triumph. In the language of another, "If the

true spark of religious and civil freedom be kindled, it will burn. Human agency cannot extinguish it. Like the earth's central fire, it may be smothered for a time; the ocean may overwhelm it; mountains may press it down, but its inherent and unconquerable force will heave both the ocean and the land, and at some time, in some place, the volcano will break out and flame up to heaven."

But I purpose to speak more particularly of religious freedom; and in treating it, would consider its history, present state, and future progress.

I. First, then, of its history. The history of religious freedom! We might rather speak of the history of religious oppression. For in going back through the long ages of the past, we touch upon no period where religious freedom—the right of conscience—the right of man to worship God as seemeth to him best, has been permitted to have an existence. We meet with but one continued round of injuries, usurpations and bloodshed. Everywhere we behold mind chained down, reason enslaved, and conscience fettered.

But ever, along the past, we behold the action of two powerful and antagonistic principles—Conservatism and Progress. The one, strong from the growth of ages—from power accumulated through long periods of wrong. The other, mighty through its own inherent strength. The one striving ever to bind down the mind, to tighten the fetters that have enchained it, and hold it in servitude. The other striving for its freedom; for its advancement; for its liberty to think, and act, and worship God as it may please. But the history of these principles shows the gradual giving way of the one and triumph of the other. It is encouraging to notice this. For as we read this constant triumph, more certain and decisive at each succeeding age, it speaks to our souls words of cheer and hope for the future; it becomes to us a truthful prophecy of good to come. We will go back then to the times of Oppression's darkest rule—even to the days when the Athenian Philosopher dared, in the face of power, to declare those words which forever will be repeated with his name: "Whilst I live I will never disguise the truth, or speak otherwise than my duty requires." And firm to his purpose, he goes calm to his hemlock, and dies as the true man only dies. From this we pass on to another period—the advent of Christianity. Until now darkness has ruled in the earth. The night has been thickening darker and gloomier still. But the time has now come, when light is to break in upon this darkness. A sound is heard going forth in the earth—a voice proclaiming good news! glad tidings of great joy! which shall be to all people—on earth peace, and goodwill towards man. One is now to arise who shall bear witness to the truth. He comes! declaring the world shall know the truth, and the truth shall make it free. Here we find the commencement of that great work which ultimately will give to man his *perfect freedom*. But here, in its first outset, we mark the opposition which it encountered. Here was its hardest struggle. Here we witness an amount of blind opposition, of determined resistance, of dark and cruel persecution, unsurpassed at any succeeding period. But here, also, we discover the first triumph of that work. Its great leader met all the opposition made against it, went calmly and steadily on, bore the toil, the reproach, the suffering, and at last was enabled to declare, "I have overcome the world." So, also, his devoted followers, like their Master, went forward to the conflict, each in his turn performing his work, fighting the good fight, and keeping the faith.

But the power of the oppressor had been gaining strength so long, and become so great, that it could not be expected that a perfect triumph would be effected at once. But a work was commenced which would never

cease, until the days of sin and oppression were numbered. Brave men now came forth—a mighty host—to espouse the cause—to suffer, toil, and die. We stop not here to recount the many incidents of the long struggle that followed. Age succeeded age—the contest was fierce and hard. Through the long dark eras, the conflict waged. Man, groaning beneath an iron oppression, strove for his freedom. At each attempt to rise he was thrust back by the strong arm of power, and nothing save death could effect his deliverance. But the numbers of the *free* increased—they who bowed not, who dared to resist oppression's rule. Millions of victims were slain, and rivers of blood were spilled. Yet, for all this, the army of the *Faithful* grew. And the voice of their redemption grew deeper and stronger, until, after the lapse of centuries, it came breaking forth with redoubled might, speaking as it never before had spoken, startling the world from its slumbers, and everywhere striking terror and dismay to the oppressor. This was the voice of the Reformation. It spoke defiance to the power of the past. Fearless men declared their right to think and act for themselves. And this right they maintained, even at the expense of their lives. This was the next great dawning of religious liberty. The work now began, and moved with accelerated rapidity.

Next, a Puritan band, divested of the right of liberty of conscience, wronged and down-trodden at home, fled from their persecutions to the then wild and dreary home of the red man. They passed a perilous voyage, and landed upon our shores.

"The breaking waves dashed high,
On a stern and rock-bound coast;
And the woods against a stormy sky
Their giant branches tossed;

"And the heavy night hung dark
The hills and waters o'er,
When that band of exiles moored their bark
On the wild New England shore.

"What sought they thus afar?
Bright jewels—bright jewels of the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine.

Aye! call it holy ground:
The spot where first they trod—
They left unstained what there they found,
Freedom to worship God."

Freedom to worship God! This was their search. And to find this they feared not to meet the perils and dangers of the wilderness. Here they found an asylum. And upon the granite rock they offered up their first sacrifice, and worshipped God according to the dictates of their own consciences, none daring to molest them or make them afraid. Here, then, we witness another triumph; another evidence that the work of man's redemption is progressing. But long ages must yet roll their cycles ere that victory shall be complete.

The days soon came when religious oppression found its way to our shores. In its work it has followed a mysterious course. Strange as it may seem, they, who had so nobly forsaken land and home for the right of conscience, had hardly got established here, when they manifested the same persecuting spirit which had driven them from their homes across the waters. The whipping, burning and hanging of the Quakers will ever stand as a dark spot upon the history of those days. But this serves to show how potent is that principle of wrong, and how strong must be that power which shall effect its overthrow.

But we pass on to another period, to notice the next blow struck for this cause—that which marked the era

of our Revolution. Our fathers struck alike for civil and religious freedom. The blow they gave was not so much for any one people or time, but for that enduring principle—man's entire right to freedom, both of body and mind. It was no narrow, provincial spirit that moved them to action. They struck for a principle as universal as the race, and lasting as time. Linked with that great event we behold a constellation of immortal names—men of the broadest views, of the most liberal sentiments, and of the most exalted virtues that ever adorned the like number of men, of any country or age. They lived not for themselves, but to serve their race. Well might our poet* write:

“Undying names! compared with thine, how bare
The blood-stained glories of the conqueror are!
While genius, goodness, worth, true greatness give,
Your fame shall grow, your grateful memories live.”

By the sacrifice, the trial and toil, by the decision and bravery of these devoted spirits, the right so long denied to man—the right of freedom of speech, and freedom of conscience—was secured; the right of each man, in our land, to worship God as he may please.

II. But secondly: This hasty glance at the history of the past brings us to our own times. We now come to a brief examination of the present state of religious freedom. What now do we find to be its condition? In casting our eyes abroad among the nations of the earth, we find not that condition of things, by any means, for which the friend of humanity could wish. Religious oppression still reigns with a fearful sway. Yes! after this long struggle, after the toil and labor of so many worthy ones, it still lives, with an almost unlimited rule. As we have seen, much, very much has been done. Its strength has been greatly weakened. It is less powerful than in days of old. But still it lives, the curse of man, and millions upon millions groan beneath its galling yoke. Our own land is far more exempt from it than any other. And how is it here? Our fathers meant, when they staked their lives, their fortunes, and their sacred honors—when they went forth to suffer and to die—that no stain of civil or religious oppression should ever blot the fair escutcheon of our country's fame. And so far as was in their power, they secured us from the encroachment of religious oppression. Our laws do not sanction it. They grant to all the right of liberty of conscience. But is that right enjoyed? Is our land free from religious oppression? The answer is before us, seen and felt in a thousand acts of wrong. It is a fact, that well might be written in tears and shame, that religious freedom is not tolerated. A certain order of religious opinions are set up as right, as only good and true. And anything which differs from these, is denounced as sinful, and is not allowed. Yes, scarce seventy years are passed, since the days when our fathers sacrificed their all, that their children, and their children's children to all time, might worship God according to the dictates of their own conscience; and now, he who dares to speak the words of truth, and declare that God is the Father of all—that mankind is one great brotherhood, having common rights and interests in the earth, and a common home beyond the grave; he who dares to profess a religion proclaiming such sentiments as these, is pointed out by the finger of scorn, and is made the object of fierce, blind, and intolerant persecution.†

The genius and spirit of our institutions grant to all the inestimable boon of liberty. These institutions have come down to us from men of pure hands, and lofty aim.

* Mr. Sabin Smith, author of the prize poem delivered at the celebration, New London, July 4.

† This has a peculiar application to New London, the author's residence.

They bear the impress of their thoughts and acts. But this persecution of which we speak is waged in opposition to the spirit of these institutions—in opposition to the great *Idea* of the founders of our government. It comes not in the form of the religious oppression of other days. But for all this it is none the less hard and cruel. True, no stern edict goes forth to arraign, no haughty tribunal passes its sentence—its victims are not driven to the dens and caves of the mountains—no blood is spilled. Those days have passed away. But a persecution exists, which to the true-minded man is equally hard to be endured. It may seem strange to one who is not a close observer of men and things, that we should talk so much of religious persecution, when all around us there seems to be so much liberty of thought, speech, and conscience. But let any man take the position which I now occupy; let him become the public minister of the doctrine of God's impartial love; he will then be in a position to realize the things of which we speak. But unless occupying this position, he cannot know and judge of its full extent. Unless he receive the marked neglect, the cold passing by, the look that says, “I am holier than thou:” the intentional, studied slight, and he be placed where he may feel this treatment, he will be unable fully to realize it. But verily, to every true mind this is a persecution which wounds deeply. And it exists to a great extent throughout the length and breadth of our land. I would that it were not so. Not so much for my own part, for I can bear my little share, and am willing to do it—aye, am glad that I am counted worthy of this persecution. I am willing both to labor and suffer reproach for the trust I have, the *faith* I hold in the living God, the Saviour of all. But still, I would that it were otherwise than it is. I regret it for the honor of our free name. I regret it for the *record* which will be made of it. For the historian of this age will write it. The men of these times will tell it to their children, and they to theirs, down to coming ages. It will give to the men of other times, they who shall live at no distant period either, just cause for classing our age, even with all its apparent light, with those of the past, where darkness and error ruled.

We have said that the religious oppression of the present time is no less real, no less hard and cruel, than that of other days, when it existed in other forms. But there is one feature that marks that of the present time, which is worthy of notice, and from which the friends of truth may derive encouragement and hope. It is now waged more covertly, it is less open and direct. The fact that it is not sanctioned by the laws of our land, and by the laws of the other more enlightened nations of the earth, is an evidence that the principles of religious freedom is becoming recognised. As an abstract principle, the right of man to worship God according to the dictates of his own conscience, is now admitted by all men, even in the darkest corners of our land. And were it not for their narrow hearts and selfish desires, they would carry it out in their intercourse with their fellow-men. So far then as the persecution of this present age gives evidence of an advance, so far, it is better than the past.

III. Third, and lastly, we pass to notice its future progress. And here a brighter view opens up before us. It is relieving to turn away from the long dark history of the past, its intolerance, proscription, and oppression, and from the present too, where there still remains so much of wrong, that our eyes may linger on the bright glories that shine out so visibly in the future. As we cast our eyes thither, that “better time coming” gleams brightly in the distance; that time when wrong shall be no more; when the prayers and hopes of all the good and the true men, of our own and all other times, are to be answered; when the great principles for which our

fathers fought, *the right to worship God*, shall be realized; when oppression of every form shall have passed away, and man be free indeed. In casting our eyes to the past, we view all clouds and darkness—long, long ages of night. They are stormy times, the years that are gone. And even in our own times the tempest is not hushed, its murmurings are still heard. The clouds though broken, still hang heavy about us. But yonder through their rifted folds the light is breaking in. Even there, through their broken arches we behold the calm, clear heavens, serene and beautiful with the light of day. The Future is radiant with promise. The Present also, from a thousand sources, speaks to us of the near approach of that better age. It is true, in casting our eyes over the nations of the earth, we behold all turmoil and uproar. The whole world, with its many peoples, kindreds, and tongues, seem rocked like the ocean in a storm—shaken to its very centre. Nation is at war with nation, and nation divided against nation, cut up into parties and factions, each striving for the mastery. Discord and chaos seem to rule o'er all. But above all this strife and conflict, the noise of war and battle, we may behold the Moving Hand, guiding and controlling all; and from this seeming confusion, shall finally come forth order and harmony.

The kingdoms of the earth, from time immemorial to the present, have, for the most, been founded in wrong. They have been established upon principles opposed to truth and the nature of man—principles which denied to him his natural and inalienable rights, which oppressed and enslaved him. And established upon a basis like this, it was not to be expected they could always endure. From the nature of things they could not exist, but must pass away, giving place to a new order of things, even to the final reign of Holiness and Truth. And from the present aspect of things, it would seem that the Great Ruler of nations has fixed upon this as that chosen time. Now at least we behold that breaking up among the nations, which of necessity must precede the ushering in of that better age, marked by the union of the race, the harmony of nations, and freedom of man. That time will not come suddenly and at once, like a sudden burst of sunlight upon a midnight sky. But when the kingdoms of sin and error, the powers of darkness, shall have passed away; when the storm that now shakes the earth shall have subsided, then, gradually, as the coming eras shall roll in, shall the reign of Peace advance. This kingdom, we repeat, the kingdom of Peace and Love, is that which the God of Heaven hath set up, whose empire shall extend from clime to clime in every land. It shall consume all these kingdoms, and it shall stand forever.

Then will man be free indeed. *Oppression and wrong* of every form will have passed away. Man will be man, living in obedience to the Supreme Law of love to God and his brother. As one great family, the race shall be united in peace and harmony. Thought, Reason, Conscience, will no longer be fettered. Man will be free to think—free to act—free to worship God.

Original.

NIGHT.

'Tis the season of rest to the soul,—a mantle which God throws over creation, that all things living may sink silently, sweetly, to that temporary oblivion from toil and care, which shall refresh and invigorate them for renewed exertion. The hour of twilight is the holiest of all hours, the sweetest also and saddest. 'Tis the hour of thoughtfulness, and with many, of communion with him who hath created us, and formed us with loving souls and the elements of reason, which may grasp wisdom and use

the knowledge of good and evil, with a freedom nought else living hath, but man. I love to spend the hour of which I write alone, and stray in fancy far back into the past, to where many who commenced the Life journey with me, turned from its paths and went to their home in the sky; and I linger at these hallowed places and strive to call the spirits of the loved ones to me, that I may hear the tones I used to love so well again. But they come not, and I am left with the saddened memory that they were, and are not now. Sometimes, too, I woo the oracle of the Future, and she unfolds to me visions of happiness and hope, but gathered round with shadows, which I feel it must be mine to dissipate or deepen, as I shall choose aright or listen to evil; and I try in that hour to fit my soul for prayer. And the night deepens, and one by one come the stars into the vault of heaven, with their pale, holy light, to watch us sleeping. Verily, God's love is manifest in the Night's beauty, and we may well snatch an hour or two from sleep to reflect thereon, and become better for our thoughts.

There are, I know, seasons of deep grief, when the soul sleeps not for the crushing weight of sorrow that is upon it. Go thou, then, in that time, out into the night, and watch and pray. The stars come ever to tryst with love and sorrow; to tell, soothingly, of trusting faith in Him who "faileth not in the darkest hour," and who "giveth his beloved sleep." And though you go through life with a heart subdued, the nights of such communion will bring a sweeter comfort than you wot of. Many there are who travel on through life, without ever thinking of the night as any other than a season of rest alone, and who slight, heedlessly, the lessons which its beauty and majesty impart, if they would but seek earnestly to learn them,—lessons that would make them better, wiser, and fit them for purer life and action. Night is, to me, the fittest time to worship God, because I can then more easily divest myself of all worldly care and thought, that nothing may interfere with the perfect communion of the soul with its Creator. I can then, also, review the acts of each day, the good and the evil, and applying to each the conscience-test, purify the general conduct of my life, and render, I hope, each night, a better account of the life he so graciously spares. Commend me to the night then. Its "voices" speak ever to me in tones of loveliness and hope, and its silence, solemn and impressive, serves to remind me of the time coming when we shall all sleep together in the silent chambers of Death.

Original.

BENEVOLENCE.

BY B. B. HALLOCK.

This word is compounded of two others, *Bene*, well, and *Volens*, willing—*well-willing*. It differs from *Benevolence*, inasmuch as the latter signifies both the *willing* and the *doing* well. It must be borne in mind, however, that benevolence is a comprehensive term, and if there "be first a willing mind," the *doing* will generally follow as a matter of course. Humanity, tenderness, kindness, and benignity are but modifications of benevolence. What the sun is to the earth and its productions, benevolence is to the other moral virtues. What the great deep is to the flowing rivers, benevolence is to the heart of man. It supplies it with those virtues and emotions that dignify the nature of man, and liken him to that Being who is good, and *only good*.

We shall consider this virtue according to its literal signification. What is benevolence *willing* to do?

I. *It is willing to see others prosperous and happy*. Individuals and nations, jealous of each other's advantages and prosperity, have indulged in animosities and wars,

which benevolence might have prevented. It is a quality of benevolence, that the poor man may exercise and enjoy it, as well as the rich. The peasant and king may, alike, be benevolent. He who "had not where to lay his head," who "for our sake became poor," was the most benevolent personage that ever lived on the earth. Yet, it is too often the case, that the superiority of rank, fortune, or endowments of men, excite the malignity of their less fortunate neighbors. Even the rich, the gay, and the powerful, regard one another as dangerous rivals, and benevolence is driven from the heart by the spirit of uneasiness and hatred arising from seeing others more prosperous than themselves. Haman was miserable and wretched, as long as there was one man who bowed not down and did him reverence, and his soul was steeped in malice while he thought there was one man who could come as near the throne as himself.

The Pharisees of our Saviour's time could not bear to see a religion so simple and unostentatious as that of the Nazarene Reformer finding adherents among the people, and going forth in its noiseless but resistless power, to conquest and to victory. Hence, we find them malicious, treacherous, and murderous; not a spark of benevolence can be found in their whole character and conduct. They rested not, nor were stayed in their wicked career, till the hated object of their malevolence hung, a bleeding victim, on the cross. A benevolent spirit would have dictated an opposite course of conduct. If the believers in Christ's religion were satisfied and happy in this new system, benevolence would have taught the persecuting Jews to let them alone, and wish them well.

We may know, at this day, whether or not we are benevolent. If we are glad when we see others rejoicing in the fruits of their toil and industry; if we are willing to allow our fellow-men to be as happy as they please, in any opinions which they may entertain, (if they do not trouble us or disturb the public peace;) if we feel no disquietude in contemplating the wealth, fame, or prosperity of our neighbor, but rather rejoice to see others happy, we are under the reign of benevolence, and "verily we have our reward."

II. *It is willing to do something to make others happy.* We are sometimes overwhelmed in admiration, in contemplating the daring exploits and prowess of heroes, the greatness of statesmen, and the fortitude of martyrs. But who does not feel that the highest meed of praise should be given to him who has sacrificed his ease, the comforts of home, and suffered much, and dared much, to do good to his fellow-men? Need one be at a loss to say, to whom shall we give the title of the truly virtuous, Howard or Napoleon? The benevolent man wishes that all mankind might be happy; his feelings of good-will know no bounds; he relieves all the distressed that he can, and, had he the power, so boundless are his desires, there would be no suffering, unattended and unnoticed, in the universe. If his malignant enemy were suffering, and he could relieve him, he would do so with delight; he is like God, "who is good unto all, and his tender mercies are over all his works."

There is an idea, quite common, that when we have given bread to the hungry, or money to the destitute, we have performed the whole work of benevolence. If this be so, then the poor and destitute themselves are shut out from the exercise of benevolence, and the rich have the greatest share. When the poor wounded soldier, on the battle field, fainting with the loss of blood, called for drink, just as he was putting the cooling stream to his lips, a bleeding fellow soldier was carried by, who cast a longing look on the flask, and that was all he could do. The first refused to drink, and gave it to his companion, saying, "Thy misery is greater than mine!" This was a nobler deed of benevolence than if a lord had bestowed half his wealth to provide for the poor.

Benevolence may not only be exercised by all, of every class and condition of men, from the poorest beggar to the richest king; but it may show itself in many and various ways, without bestowing benefactions. How much consolation has a kind word afforded, how many tears has the word of encouragement brushed away, though proffered by those who had no money to give. Men, poor in this world's goods, and humble in birth and rank, have arisen, in almost every age, and though struggling against poverty and opposing powers, have blessed the world with their benevolent efforts. An eloquent philanthropist, though fearing himself "the bailiff's tap," has made the oppressor and the tyrant tremble, more than the approach of an "army terrible with banners." His appeals in favor of crushed and injured humanity, and the shafts of his genius, let loose on the despot, have effected more than millions for defence or tribute. Let, then, the poor man not forget that he can be benevolent as well as the rich.

Original.

DR. BUSHNELL AND THE ORTHODOX.

Probably no man is attracting more attention in the theological public than the above individual. He is a man of superior talents, persevering industry, and a good share of independence and boldness in the assertion of his opinions. He has taken many steps in advance of the theology of his denomination, and is now watched with a good deal of interest and anxiety by Orthodox and Liberal Christians.

We give below an expression of the feelings upon one side, which has been the round of several papers:

"WHAT DOES DR. BUSHNELL MEAN?" From the *New York Evangelist*. Hartford, 1849.

We are happy to see this pamphlet—the authorship of which is publicly attributed to an accomplished scholar, a Professor in the Theological Department of Yale College. But why its anonymous appearance? Why, up to this hour, has not a single man, or any body of men, of the Congregational Order, in Connecticut, come forward, to bear responsible witness against, and denounce, the glaring impieties, the damnable heresies, of this modern school, which Dr. Bushnell in his own person illustrates? This is the question which we stop to raise, rather than to examine the heresies themselves. Dr. Bushnell has been widely known as one of the leading Congregational divines in Connecticut. He has been, and still is, a conductor of, and leading contributor to, the "New Englander." He occupied his position at New Haven, when one, and in our judgment, the worst of the three "Discourses" was delivered, by public appointment of the General Association of the State. And yet, up to this hour, not a man of that body has risen in his place to say, that Rev. Dr. Bushnell, D. D., of Hartford, is not strictly orthodox and Evangelical, after the "way of his fathers." We confess that we are staggered at this. And not the less so, that, after his book had appeared, and while multitudes were dismayed at his open renunciation, his even scoffing ridicule of the most solemn verities of the Christian Faith,—the two leading Congregational divines at New Haven attempt to face down public indignation, and the alarm of Christian simplicity, by inviting him to their pulpits.

However all this may be, the author before us evidently regards Bushnellism, as we have regarded it ever since his sermon at New Haven, as downright infidelity of the Pantheistic school. But yet, why this dodging responsibility, under cover of an anonymous pamphlet?

If Dr. Bushnell "does sympathize with the Pantheists to a greater extent than he himself is aware," if "he takes the sleeping Brahma of the Hindoos as a fit illustration of the God of the Scriptures;" if he "represents all pious and good men as inspired;" if he "argues against the Trinitarian doctrine of three persons in one God;" if he "wholly rejects the doctrine of the Trinity as held by the Orthodox;" if he holds that the person of Christ "was a literal incarnation, like that of the Hindoo's;" if he "utterly discards the doctrine of the Atonement, as held by the Orthodox"—we say, if all this is so, as the writer avers, (and more than this he might have said,) then, we ask, why, in the name of Truth, are not such charges followed up boldly and responsibly? Is the system incompetent to rid itself of such gangrene? Is the corruption more extensive than has been generally dreamed? and is an open issue feared?

The pamphlet before us, though written cautiously, traces the line of demarcation clearly between the system of doctrine of the Orthodox, as formerly held, and this shallow, irreverent, supercilious and infidel philosophy. We have spoken of the views which Dr. Bushnell advocates as "downright infidelity." We speak deliberately, and hold ourselves responsible for the charge. These views are nothing more nor less than *German Pantheism*; and German Pantheism is the latest, perhaps the last, at any rate, the most subtle attack, ever yet made upon the citadel of the Christian Faith. It is not the infidelity of *mockery*, as, at the first, with Celsus; nor of *bold denial*, as with the Hobbes school; it is the infidelity of *treachery*, which saps the foundation, under the Christian name and garb. And yet, it repels the charge of infidelity with great indignation. "Infidelity!" it exclaims; "we believe everything inspiration. Every good man is inspired. Miracles? Nature itself is a perpetual miracle. The Incarnation? The creation of the world was only God outwardly producing Himself." If that is not Infidelity which, whatever its pretensions, *effectually* denies the Trinity, the Incarnation, the Atonement, Inspiration, and every essential feature of the Christian Faith, then there is no such thing as Christian doctrine, and no meaning in language. We ought to add, however, that Dr. Bushnell seems by no means to have mastered the system which he attempts to expound; and has attempted to supply his imperfect conceptions of German Philosophy from the crudities of his own erratic imagination. He lacks the solidity and fertility to make him an oracle, and the learning to make him even a clever expounder.

It should be said, also, that while the accomplished author of this pamphlet has thoroughly impeached the character of Dr. Bushnell's theology, he has failed to recall the attention of his readers to those great CENTRAL VERITIES OF THE CHRISTIAN FAITH which are to be the grand rallying point of disunited Christendom, when Tridentine and German developments shall both alike be discarded.

Original.

"Be not rash with thy mouth!"—*Ecclesiastes* v. 2.

The spirit of this passage harmonizes with the spirit of *all true religion*, in giving earnest caution against being rash with the mouth, or the tongue. *Obsta principis*—"oppose beginnings"—is a salutary rule in reference to uttering any unkind or prejudicial speech affecting others. Solomon says, "The beginning of strife is as when one letteth out water; therefore, leave off contention, before it be meddled with." Prov. xvii. 14. And the apostle James says, "In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." * * The

tongue is a fire, a world of iniquity, * * it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell!" This is a strong description, but it is the strength of Truth itself. By indulging in rashness and hastiness, how many unkind things are we apt to say of others! How liable, too, are we thus to be unjust! The reasonable and prudent man who, by restraining his temper, thus checks the "fire"—the world of iniquity" of which the apostle speaks, avoids many "foolish and hurtful snares," which the adversary, the devil, prepares for those who, in violation of the peaceful principles of Christianity, will suffer themselves to be entrapped therein.

The Scriptural injunction is, *not* to render "evil for evil, or railing for railing; but contrariwise, *blessing*." * * He that will love life, and see good days, let him refrain his tongue from evil, and his lips, that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it!" This is the true elixir of life—the prolonging of happy days. Dost thou well to be angry? Call to mind the contradictions, and revilings, and cruel persecutions which our blessed Master endured—forbearingly and forgivingly endured at the hands of sinners! Let us, as disciples of that Prince of Peace, and pattern of all loveliness, strive to imitate that heavenly conduct; and let us pray that we may breathe the affectionate spirit of Him who is the precise representative and full embodiment of Peace and Truth! Let us reflect upon and practise the equitable and safe Rule prescribed by our Lord: "Judge not, that ye be not judged." This blessed Rule is in sweetly harmonious keeping with that other and "Golden Rule" delivered by our blessed Lord, "All things whatsoever ye would that men should do to you, do ye even so to them!" Censorious, hard judgments are utterly inconsistent with the spirit and genius of the Christian Religion; and happy is he, who, in obedience to the Rule of Right, and the Law of Kindness, just quoted from the Sermon on the Mount, is never rash with his mouth. PHILO-EVANGELION.

TRIMMING TREES.

The leaves of trees now take up their surplus sap, and the wounds that are made in June or the beginning of July, are not so apt to canker as the wounds of March. They bleed less, and now is the best time to trim.

Trees flourish best when they have a little trimming each year. We are confident that many trim quite too much and let the sun too powerfully on to the trees.

The sun is so much more powerful here than in England that we must not copy the rules laid down in that country. It is a good general rule to cut no large limbs, for they will not heal over before the wood has become dozy or rotten.

FINE SHEEP.

Edward T. Page, Esq., sheared a lot 28 yearling half-Cotswold sheep a few days since—the average of the fleece was 8 lbs. Two or three 2 year old Cotswolds gave 10, 11, and 12 lbs to the fleece.

The Muskeet Grass of Texas is about to be introduced into Alabama. It will not grow on sandy land, but on stiff land, where from the tramping of cattle the ordinary prairie grass gets killed out, the muskeet almost invariably appears. It grows in great abundance in the western portion of Texas, and what is most singular about it, it is always much finer for stock in the winter time than any other. The immense herds of buffalo, wild horses and cattle, deer, and antelopes in the Northwestern part of Texas, keep constantly fat upon it.

CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY, AUGUST 11, 1849.

THE FRIENDSHIP OF THE WICKED.

"And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves." Luke xxiii. 12.

How often do an amnesty of all past differences and a sudden seeming friendship spring up between old belligerents. And this oblivion of past enmity and this seeming cordial affection of so sudden growth, are quite as apt to occur between the vicious as the virtuous, between the bad as between the good; especially where some selfish or sinister end is to be accomplished. But such friendships are generally of short duration, and last no longer than the self-interest of both parties can be promoted thereby, or until the consummation of the evil purpose for which they were formed. For each party, knowing his own motive for the union to be base and selfish, suspects the other to be influenced by the same; and hence the friendship is more seeming than real. Like Robespierre, Danton and Marat, those triumvirs of blood and carnage during the first French Revolution, they seem cordial and perfectly united in their friendship, but still cherish towards each other secretly the most deadly jealousy and hate. Their union and friendship, at first, are the token of ill to others, and in the end, generally terminate ill to themselves.

The friendship of Herod and Pilate, which so suddenly sprang up when Jesus was arraigned and brought before them as a criminal, was evidently of this character, and had no foundation either in goodness of heart or real love for each other. The one was king of Judah, shorn of almost all the power his ancestors had wielded over that ancient and peculiar people; the other, the Roman Procurator, or Governor of Judea, as a subjugated province of the Roman Empire. Of course, it is presumable that there were some conflicts of power and jurisdiction, and no little jealousy and ill-will between them, however artfully they might have managed to conceal them from the multitude who were required to show due respect to both.

When Jesus was arrested and brought before Pilate, the latter, finding nothing criminal in him and perhaps wishing to throw some of the responsibility of his blood upon Herod, sends him to the king. This wicked king, when he found that Jesus would not gratify his vain, and idle, and wicked curiosity, by performing a miracle, but maintained a dignified silence before him, insulted, mocked, and abused him, and sent him back to Pilate clothed in the mock robes of royalty. And the historian informs us that "the same day Pilate and Herod were made friends together: for before they were at enmity between themselves." What a foundation for friendship was this! a common enmity to, or hatred of Jesus! There was little love, apprehension, between these two men in high station; but they could join hands and profess great friendship and harmony when the humble Nazarene was before them, and his death determined upon.

So it has been often since, and so it is now: conspiracies are formed and friendships suddenly spring up between former belligerent and contending individuals and parties, where a hated rival is to be got rid of, or a virtuous person or an innocent class of people, who stand in their way, are to be put down. When the Methodists first commenced their career in this country, all the other sects, calling themselves Orthodox or Evangelical, sud-

denly became friends, (at least professedly so,) and united all their forces to persecute, revile, ridicule and put down these new-light heretics. We presume there was very little love, or real friendship between them; but then, if by *professing* love, and uniting all their forces against the new sect, they could put them down, the object would be as effectually accomplished as if the friendship were real. But those times have passed by, and the Methodists having become numerous and strong, are (in their own esteem at least) as orthodox and as evangelical as Calvinists themselves; and the different sects of Calvinists do not longer (openly) dispute it, although at swords' points with each other on fundamental doctrines of their respective creeds.

In the mean time another hated class (called heretics) has sprung up and is rapidly increasing in our land: viz., Universalists. Well, what is the effect upon the different classes of so-called Evangelicals, Calvinistic and Arminian? Why, Pilate and Herod like, they suddenly become friends; the weapons they wielded against each other with so much force are turned against Universalists, and the great and common object is to put down the latter at all hazards. Calvinists and Arminians, who formerly hated each other as heartily as ever Herod and Pilate did, now sit lovingly together and talk of plans and devise means for effectually overthrowing Universalism. It is true, when we talk with Calvinists they will admit that Universalism is more reasonable, more consistent and more Scriptural by far than Arminianism, and they would much sooner be Universalists than Methodists. So, when we talk with Arminians, they tell us that Universalism is far more rational and Scriptural than Calvinism, and they would much sooner believe the former than the latter doctrine. And yet, where these two Partialist sects are established, and contending as rivals, and a Universalist comes into their neighborhood, they suddenly forget these declarations and their enmity towards each other, like Pilate and Herod, and direct all their artillery against Universalists. It is delightful to see how *very* loving they are to each other on such occasions; and also in certain seasons of *revivals*, when they unite in conference, prayer and anxious meetings, and go on gloriously together until they begin to gather up the fruits and get them into their respective churches, and then *look out for pulling of ears and other like loving acts.* D. S.

GOOD NEWS FROM NEW HAVEN, CONN.

We understand our friends in the above place, have secured the ground on which to build a church, and that in all probability it will soon be erected. Right glad are we to hear of this movement, so important to the interests of our cause in that beautiful city. The friends there have formerly met with many reverses, and at times have been almost disheartened. But a brighter day has dawned upon them, and now it is evident that with union and perseverance, they may soon have a house in which to worship God as the universal Father. Go on, brethren; God's truth shall yet be glorified even in New Haven.

BR. ASHER MOORE.

We have undiminished confidence in this brother, notwithstanding the attacks on him contained in the New York Police Gazette. We have known him for many years, during which time he has been pastor at New London and Hartford, Ct., Roxbury, Mass., Philadelphia, Pa., and now at Hightstown, N. J.; and while we do not claim for him absolute perfection, we do say, that he has maintained a character for integrity and moral uprightness, unsurpassed by those who have instigated the malicious articles in the Gazette. Good evidence will be necessary to establish any serious charge against a man of his reputation.

EDITORIAL CORRESPONDENCE.

LETTER FROM BOSTON.

FATHER MATHEW IN BOSTON.

This has been a great week for Boston and Temperance. Father Mathew made his grand entrance into our city on Tuesday last. He was formally received by the city authorities, and escorted from the Roxbury line to the City Hall by an immense procession, made up of citizens and members of temperance societies. The weather was delightfully pleasant, and all things conspired to give interest to the occasion. All Boston was alive, and thousands of strangers were here from the towns and cities in the vicinity. The streets through which the procession passed were thronged with people, who made the heavens ring with shouts of joy, when their guest—Ireland's greatest benefactor—the world's apostle of temperance—made his appearance. The desire to see him was as great as it was to see La Fayette when he visited our country, and the bursts of applause were as hearty and sincere as those by which he was greeted.

Father Mathew is a fine looking man, and his countenance is expressive of great benignity of heart. He is weather-beaten and care-worn, and seems much exhausted by travel and incessant labor. Since his arrival he has been constantly engaged at Faneuil Hall in administering the pledge. The manner in which he proceeds is thus narrated by one of our city papers:

He stood on the floor of the hall in front of the rostrum. The people came forward in sixties and hundreds, and knelt down before him. He then addressed them upon the evils of intemperance and the good results of abstinence from intoxicating drinks. To the mothers—he said he had seen mothers going distracted from the bad habits of their children, and said if they would see their children virtuous and temperate, they must set them a good example; they must be temperate themselves, and send their children to school and to church.

Here a woman, with a pair of blackened eyes, said she wanted to take the pledge, and the Reverend Father stopped his discourse and said, "Come forward, my friends! come forward and kneel down." The little circle around him began to enlarge, men, women and children kneeling reverently at his feet. In the space of two or three minutes the circle had reached the number of sixty or more, when the Rev. Father said to them: "I shall now give you the pledge, and you will repeat it as I give it to you."

THE FATHER MATHEW PLEDGE.

"I promise—with the Divine assistance—to abstain—from all—intoxicating—liquors—beer—cider—and fruit liquors—and to prevent—as much as possible—intemperance—in others."

After they had repeated the words interjectionally, as above, Father Mathew gave them his blessing, and with his thumb made the sign of the cross upon their foreheads, saying that he gave them that sign denoting that he consigned them to the keeping of the Lord Jesus Christ, and bade them keep it unstained till they should meet at the judgment seat of God.

The little children he kissed as he passed them. The persons who had received the pledge departed to a corner of the building, where a clerk recorded their names and gave them a temperance medal and an engraved certificate, upon which their names were placed. Others filled the place left vacant at the feet of the Rev. Father, to whom he said:

"My Friends—we do not think enough of the effects of intemperance upon the immortal soul. The soul of the drunkard is in peril."

Here some one handed him a glass of water, when he went on to illustrate the effects of drinking cold water. He told them they had no excuse that the water was bad; for there appeared to be an abundance flowing from the reservoirs and fountains which he had seen. He then administered the pledge to another batch of about sixty.

Being unwell on the day of his reception, I did not join in the ceremonies; but took a favorable position to see Father

Mathew and the crowd as they passed. I have witnessed many processions and many demonstrations of respect paid to distinguished men; but I have never witnessed one that so moved my feelings or excited within me a higher hope for humanity. I have seen processions that were more brilliant and of greater numbers. I have seen those which contained more titled men, more men of renown, more who filled prominent stations in life. But none of them ever affected me as this did. The mass gathered on this occasion. The poor, the humble, the unfortunate, helped compose this procession; and in the joyous gladden of their eyes, in their firm and proud step, and in their lofty bearing, I saw that noble feelings were working in their bosoms, and that they realized that they had gathered to do honor to a noble benefactor and deliverer. They had turned out, not to greet a brave general, fresh from the field of blood, not to shout the praises of a successful candidate from the arena of political strife; but to do honor to a man who had led millions to the altar of temperance, and united them to peace and prosperity; who has done more for Ireland, than all the benefactors it has had for centuries; and more for temperance, than any other man who ever lived! Never since the day of their freedom did the thousands of reformed inebriates, who helped swell the crowd, feel so strong as on this day; and never did the thousands who had been wishing for years to break their chains, feel clothed with such might for the work. I have never despaired of the ultimate triumph of temperance; and yet the occasion seemed to impart a new confidence to my soul and quicken me into a new life. I felt as though there was a kind of special strength given me, imparting new energy to my faith and new ardor to my zeal.

The good resulting from Father Mathew's visit to this country will be immense. He has administered the pledge to four thousand in one day since his arrival here, and I do not know but that every day he has equalled that. If he goes through the country, as I hope he will, hundreds of thousands will be redeemed by him.

It is difficult to explain the secret of his mighty power. He is not eloquent—not powerful in his addresses—he does not speak better than hundreds of others engaged in the work with him. He is earnest and sincere, and all he says is characterized by strong good sense; but in his addresses there is nothing remarkable. No doubt he owes much to his office as a priest and to the superstition of those over whom his power is exerted. He owes much, also, to his manner of administering the pledge. It is impressive, and if there is anything left in the soul that can make it feel the weight of obligation, he will reach it, and bring it into action.

The Orthodox are exceedingly morose. They do not enjoy his reception or success. They are as angry as the elder brother was, in the parable of the prodigal son. They would have no prodigals saved except by their agency; no devils cast out except by them. Their bigotry has unclothed itself, and stands revealed in all its odious deformities. Such are the men who prate so loudly of their love of souls, and their desire to see temperance succeed!

O. A. S.

Boston, July 28, 1849.

PRISONER'S FRIEND.

The August number of this valuable Monthly has been received. It contains eighteen articles by various authors, and is a very interesting number. The next No. will commence a new volume. Now is the time to subscribe. Terms, \$2.00 a year in advance. Published and edited by Charles Spear, 11 Cornhill, Boston, Mass.

BR. D. SKINNER'S ARTICLE.

The article "Friendship of the Wicked," in this week's paper, is so true, that we cannot forbear giving a short chapter from our experience as a practical illustration of the facts enumerated.

The first time I revisited my native village, in which I was baptized and received as a member of the Presbyterian Church, I preached my new views of God, his government, and man's destiny, to a few hearers convened in "the old school-house." There were two preachers, residents of the place, whom I had long known as being hostile to each other. Hard speeches and unfriendly insinuations had been mutually interchanged, and it was the common gossip of the vicinity that they were at war one with the other. They would not worship in the same building; so "sharp was the contention between them that they parted asunder."

The second evening following the delivery of my "heretical sermon," a meeting was appointed at the deacon's house, at which Herod and Pilate became friends. These two war-like, contending, devouring clergymen, met together under the same roof and at one common altar, for the first time in many months agreed to do common battle against "the roaring lion," and "the forger of lies."

But how long did this treaty last? What was the nature of this amnesty? After I had left the place "the dog returned to his vomit and the sow that was washed to her wallowing in the mire." There was a relapse of the old disease, and the gangrene sore festered anew. Such is the friendship of all those who become friends on such a basis.

The article above alluded to has refreshed our memory with the facts here related, and if the article itself or this narration will prevent any wranglers from forming an unholy alliance to oppose God's truth, both Br. S. and myself, I trust, will feel amply compensated for our task.

B. B. H.

SIN.

Sin is said, in the Bible, to be the transgression of the law. In this definition, however, some things are implied. It is implied first, that the transgressor has a knowledge of the law violated. The Bible says, "By the law is the knowledge of sin;" by which I understand, that the law, which is our rule of action, shows us our departure from duty. "A man may esteem himself very right and correct, until he compares himself with a rule or law; and when he does this, he sees how far he is from right." The heathen worship idols, because ignorant of the true God; but when his character is made known to them, and they are made to understand the duty of worshipping him, they then see the folly and wrong of idolatry. A few years ago the free use of intoxicating drinks as a beverage was universal; none thought of total abstinence: but since public attention has been called to the subject, and the evils of strong drink have been carefully considered, thousands have come to the conclusion, that it is wrong to use them even temperately. A law has been discovered, which makes them feel that they should give no countenance to that which is productive of so much mischief. Thus by law we learn what is right, and what is wrong, so that by the law is a knowledge of sin. Hence, where there is no knowledge of the law, there can be no sin. The transgressor must knowingly violate the law, before he can be considered guilty.

Again: The Scriptural definition of sin implies a wilful transgression of the law. The law says, Thou shalt not kill; and yet, a man may kill without being a sinner. Suppose a physician, who has studied well the human system and what he honestly believes to be the best system of medical practice, administers

medicine in the belief that it will restore his patient, but it kills him,—he is not a murderer. I speak not of quacks, who pretend to a knowledge not possessed, and who are willing to traffic in human life for dollars and cents; but I speak of those who have taken the necessary means to obtain a knowledge of the healing art. There must, then, be a wilful transgression of the law, in order to make the transgressor sinful. He must intend to transgress. He must know the law, and design to break it.

Thus, sin is an intentional transgression of a known law. Hence Paul says, "Where there is no law, there is no transgression," that is, no known transgression. This declaration of Paul is based upon a universal principle, "a maxim of common justice and common sense." Law, we have seen, is a rule of action. If no such rule of action is given or known, there can be no crime. "Law expresses what may be done, and what may not be done. If there is no command to pursue a certain course, no injunction to forbid certain conduct, actions will be innocent." —Barnes.

But while an act is not sinful unless committed intentionally against a known law, its consequences are evil. Intemperance would waste the energies of the intellectual, moral, and physical natures of man, even if he believed intemperance a religious duty. The law condemns what it denominates sinful acts, because they are bad—because they debase and destroy. The law requires only that which is fit and proper, and condemns only that which is unfit and evil. We cannot say, therefore, it would be better to withhold the law, since its publication converts innocent acts into crimes; for acts may be innocent, and yet fraught with the most terrible consequences. We say, then, give us the law; give it to us fully; let us know it distinctly, that the way of duty may be plain. Then shall we know what to seek, and what to shun.

O. A. S.

CLINTON LIBERAL INSTITUTE.

MESSRS. EDITORS:—I am happy to announce that the prospects of our Institute are gradually brightening. About ten days ago I was informed by a ministering brother of the fact, that an aged and zealous Universalist of his neighborhood, had recently made his will, and left a bequest of \$500 for this institution. This is a very handsome remembrance of the school, and I hope will prove a wholesome example to others. Gladly therefore, do I thank our old and valued friend for this generous benefaction, and I pray that his declining years may be cheered by the reflection of having done something for those that shall live after him.

Another instance. Within the last two or three days I have received a letter from a most excellent Universalist lady, who, instead of placing her bequest in her will, subscribes \$500 for our permanent fund. This is twice and a half times as large a sum as had before been subscribed, and shows that she, at least, is in earnest in this business, and believes the Institute worth sustaining and improving. I cannot but rejoice that our friends are beginning to awake to the importance of the subject, and are disposed to do what God has enabled them to do for the promotion of so good a cause.

Who will imitate these noble examples? The work of establishing an excellent school can be speedily accomplished if our friends will but do their duty at once. We need not starve the Institute for another half generation. We can make it an honor and a blessing in a single year, as well as in a whole century.

Thanks then to those who have done so nobly, and thanks to those who shall immediately tread in their steps.

Clinton, July 30, 1849.

T. J. SAWYER.

VISIT TO SULLIVAN COUNTY.

Having occasion recently to visit the above named section of the country, for the purpose of engaging in a debate with Mr. Petrie, it afforded us no small gratification to witness the change that appears to have taken place in the sentiments of the people with regard to our cause, within a comparatively short period of time. When we visited that section in the capacity of a missionary about three years since, but few were ready to greet us with a welcome, and though our meetings were numerous attended, there were but a mere handful who were inclined or dared to avow a belief in Universalism, or to offer it any encouragement. So far as enlightened and liberal views of Christianity were concerned, it was almost literally true that "darkness covered the earth, and gross darkness the people." But, as we have before intimated, a great and glorious change has taken place in that respect. There is now a great company of believers, who "are not ashamed of the Gospel of Christ" in its purity and simplicity, comprising many of the most intelligent, respectable and influential members of society. And so far as we could learn, they are generally disposed to manifest in support of the cause a becoming zeal and liberality. We refer to these things now, not in the spirit of boasting, but as an example and encouragement to others, and also for the purpose of again calling the attention of our Missionary Society to this field of labor. It is well understood that the work referred to has been accomplished mainly through the agency of the Missionary Society, and though much has been done, there is still a mighty work to be accomplished in that region, as well as elsewhere, and no doubt can reasonably be entertained that the harvest will abundantly repay the care and labor necessary to secure it.

Br. Whiston, the former Missionary, and still laboring in a section of the missionary field, is doing a good work, and deserves to be well sustained and encouraged. The reply from numerous individuals of whom we inquired, was, "We do not want a better man than Br. W., but we fear that we shall not be able to retain him." The difficulty in the case arises from the fact that the brethren are scattered over a large extent of territory, which renders an organization difficult, and because they have not been accustomed to contribute for the support of the cause as is customary where it has been longer established, and a more thorough organization has been effected. We trust, however, that a remedy will be provided by the well known zeal and liberality of the brethren among whom he labors, aided, if need be, by the Missionary Society, who owe it to themselves and to the cause, to see not only that their faithful agent already in the field is provided with a competent support, but that he is furnished with an assistant in carrying on the work. Br. W. assured us that he had many more calls than he could supply, and that with a moderate share of assistance from the Missionary Society, another laborer might be employed to great advantage. Will the brethren of the Society think of this matter, remembering that since publication has been so thoroughly aroused to the subject, now is the time for vigorous and successful exertion. We believe there is no section of the country where our cause has progressed more rapidly within a year or two than in Sullivan County; and that there is no place where, with continued zeal and fidelity on the part of those interested, it can be made to prosper more abundantly for years to come. S. C. B.

THE GOSPEL BANNER.

This paper has entered on its fifteenth volume. It is edited by Br. W. A. Drew, and published at Augusta, Me. The Banner is the largest paper in the denomination, and is edited with distinguished ability. We wish it abundant success.

A GREAT CHANGE.

Where are the preachers who dare stand in the sacred desk, and talk of death, judgment and eternity? A few are left, here and there; but they are regarded as *curiosities*, and visited as we would visit a *heathen idol*, or any other *relic of barbarism*. . . 'Where is the Assembly's Catechism, with which every child was familiar? It has been driven, successively, from our common schools, our Sabbath Schools, and our firesides; and is now, hardly allowed a place on the dusty shelves of our libraries.

The above, except the heading, is from the Watchman, an orthodox paper, published at Newburyport, Mass. It forcibly reminds us of the great change which has taken place in the popular preaching within a few years. In former times, the principal subject of discourse was the horrors of the supposed infernal world; and he who dwelt most on this *sublime* theme, was considered the most "solemn" and useful preacher.

Now it is very different. Preachers who say the least on that subject, are the most admired. We heard the other day of a member of the Reformed Dutch Church inviting a Universalist to go with him to hear his minister preach, and saying: "He's none of your hell-fire preachers." How pleased he was that his society had a minister who seldom, if ever, proclaimed the doctrine of endless misery.

This case illustrates the general change which has come over the orthodox churches in this respect, and of which no attentive observer can be ignorant. The people are no longer willing to hear their preachers commonly discourse on the harsh features of their creed.

But certainly, if the doctrine of endless misery be true, it should be preached faithfully and zealously. They who believe it should "*cry aloud*" continually, and never give "*sleep to their eyes or slumber to their eyelids*." We cannot conceive how they can reconcile their views of duty with the course they pursue, while believing this dreadful sentiment.

But we suspect their faith in that doctrine is not so strong as formerly. They doubt the propriety of preaching it; and, in fact, do they not doubt the doctrine itself? Prof. Stuart, a few years ago, said there were many who cherished secret doubts on this subject. He, of course, spoke from his own knowledge on the subject. The number of those who doubt the doctrine in question has increased of late, and is continually increasing. "Truth is mighty, and will prevail." H. L.

QUERIST.—NO. I.

It is said that endless punishment is the reward of sin, or the just punishment of iniquity; that this is according to the works of wickedness. If this be so, how could Paul pray that the Lord might reward Alexander the coppersmith according to his works? See 2 Timothy iv. 14. Did the Apostle pray that Alexander might be sent to an endless hell? He had "*done much evil*" to the apostle, and no doubt Paul considered him worthy of a just, and righteous punishment. Would he have made this supplication in reference to Alexander if he believed that an eternity of torment is according to the evil done? Who can for a moment suppose that a Christian like Paul could make such a request? Paul might pray for Heaven to chasten and discipline the offending Alexander, and bring him through tears and suffering to a sense of his duty, and to the love of holiness; and this we think was the good apostles' meaning. Did Paul then believe that the infliction of infinite punishment is "according" to wicked works, or "much evil?"

David prayed also that the wicked might receive according to their deeds, Ps. xxviii. Are we to suppose that a man of his goodness could pray to Heaven that the wicked should be doom-

ed to an endless hell? Yet this was his prayer, if an eternity of misery be according to the deeds done by wicked men.

The prophet Jeremiah also makes a similar request; see Jer. 1. 29. The reader will please turn to the chapter, and he will perceive at once the nature of the punishment to which the prophet refers. Is endless misery then "according to the deeds done?" Could Paul, and David, and Jeremiah have prayed for its infliction? Christian reader, can you thus pray? B. B. H.

AN INCIDENT.

While the preliminary services were being attended to, preparatory to the commencement of the discussion in the grove, near the village of Liberty, in the afternoon of Sunday, July 15th, the crowd there assembled were startled by the sudden falling of a large tree, standing near. That tree had stood there for years, in a decayed state, and for aught that the eye could discover was as likely to remain for years to come. Its sudden prostration at that moment, without any apparent cause, might in a more superstitious age than the present, reasonably enough be interpreted as an indication of "coming events that cast their shadows before." As the scattered fragments flew in every direction, endangering life and limb, much anxiety was felt for the moment, but the suspense of the anxious multitude was presently relieved by the glad exclamation, *There's nobody hurt!* As we gazed upon that fallen trunk, and reflected upon the singular manner in which it had tumbled into ruin, we could but regard it as a fitting emblem of those antique systems of error that have "waxed old and are ready to vanish away," and its sudden fall at that moment as an omen of the down fall of self styled orthodoxy. When that event shall occur, which may God hasten in his own good time, we trust the glad exclamation will be repeated with meaning and emphasis, *There's nobody hurt! There's nobody hurt!*

The following Obituary was published two weeks since, but in consequence of a bad typographical blunder and at the request of a friend, we give it another insertion.

In Norwich, Conn., July 13th, Mrs. SARAH EDGERTON TRACY, aged 28 years, wife of Mr. Cha's. Tracy. Few have left the world thus early in life, awakening a more painful and tender regret, and leaving a more blessed and lasting memory, than this sister. Her moral constitution was eminently religious, trustful, devotional; her life serene; her habits and manners quiet and retiring; her disposition uniform, cheerful, kind, affectionate; and her death was beautiful with the perfect faith that hallowed it, and triumphant in the assurance that her temporal sufferings would introduce her into a better world, where she should meet her kindred and friends who had gone before, and those who should subsequently follow, and ultimately, all God's regenerated and enlightened universe. In her maiden years, as a teacher in our Sabbath School—later in life, as a member of the Universalist Church—and in all the relations of wife, mother, sister, and friend—and in all the conditions of sorrow, bliss, and pain, she was a worthy model of the Christian woman. Her funeral was attended on the 14th instant, and the abundant consolations of our faith presented to her numerous kindred, by the writer of this notice; in addition to which, on the following day, it being Sunday, I preached a discourse adapted to the nature of the recent bereavement. Sister Tracy has left a husband and three young children, beside a large circle of more distant relatives and friends, to mourn her temporal absence from their midst. Yet, in the great Fountain of consolation shall they find strength to bow before God's decree, in trust and hope.

E. W. REYNOLDS.

STEAMER NORWALK.

Having recently made a trip to Norwalk in this excellent boat, we feel moved to say a good word in her behalf. She is an elegant vessel and moves along through the water in fine style. There are two ways of going to Norwalk and intermediate places.

One is by Railroad, which is somewhat the quicker; the other is, to take the above boat at the foot of Market-street at 3 o'clock, which is by far the pleasanter. By this route one avoids the dust and smoke so annoying in the cars, enjoys a lovely sail, and is soon landed at the place of destination.

MINUTES OF THE NEW JERSEY UNIVERSALIST STATE CONVENTION.

Met at Newark, August 1st. Br. Aaron Baldwin was appointed Moderator, and Br. O. W. Wight, Clerk. United in Prayer with Br. H. Lyon. Read and approved the Minutes of the last previous session. Invited brethren present, not members of the Council, to take part in its deliberations, but not to vote. Received a Memorial from the Pennsylvania Universalist State Convention, concerning the action of that body and the United States Convention of Universalists, with reference to charges preferred against Br. Asher Moore, stating the nature of the charges, and informing us that a committee had been appointed to meet a similar committee to be appointed by the N. J. State Convention, in case such an appointment should be made; and also stating that another committee had been appointed to proceed at once to an investigation of the matter, if we should fail to raise a committee to meet theirs. After reading the Memorial and accompanying papers, and a statement by Br. Moore, the subject was referred to a Committee, consisting of Brs. Baldwin, Taylor, and Hayes, for consideration, and to report thereon. Voted to grant letters of fellowship to Br. O. Wight. The Committee of Discipline reported no cause of complaint. Appointed on this Committee for the ensuing year, Brs. A. Baldwin, Newark; Richard Norton, Hightstown; and E. G. Trippe, Trenton. Appointed Brs. A. Moore, Hightstown; W. R. McKean, Trenton; and W. S. Jaques, Newark, Committee on Fellowship and Ordination.

Resolved, That when we adjourn, we adjourn to meet at Hightstown, the first Wednesday in June of next year.

Appointed the following Delegates to the United States Convention: Asher Moore and O. W. Wight, clerical; E. G. Trippe, Trenton, Lehman Macknet and D. S. Jaques, Newark, John C. Ward, Hightstown, James N. Day, Camptown, and — Benjamin, Wantage, lay.

The Committee to whom was referred the Memorial of the Pennsylvania Convention, made the following Report; which, with the accompanying Resolutions, was unanimously adopted:

To the Moderator and Council of the New Jersey State Convention of Universalists.

The Committee to whom were referred certain documents from the Pennsylvania Convention of Universalists, with instructions to report thereon, have attended to the duty assigned them, and ask leave to submit the following

REPORT.

The material facts in the case, as presented to your Committee, are as follows: Certain men in Philadelphia complained to the Committee of Discipline of the Philadelphia Association of Universalists, alleging that Rev. Asher Moore, then Pastor of the Lomoard-st. Universalist Church, in that city, had been guilty of "circulating scandalous reports concerning John H. Gihon and others," and also of giving him (Gihon), "a letter, which, though cautiously and guardedly worded, was intended for, and has been deemed, a certificate, to some extent, of Gihon's good character." The Committee of Discipline met, and decided that there was no just ground of complaint against Rev. Asher Moore in the premises, which decision was sustained by the Association, and the case was dismissed. Subsequently, the Pennsylvania Convention took up the matter, and voted that the Association had done wrong, and ought to investigate the case.

In the meantime, Br. Moore had removed from Philadelphia to the State of New Jersey. A pamphlet had been issued, containing matter highly derogatory to the character of Br. Moore,

which was brought to the notice of this Convention, at its last session, at Hightstown. The subject was investigated, and this Convention came to the unanimous conclusion that the "charges against Br. Moore were entirely groundless, and that he was entitled to the entire confidence of his friends and the public."

Soon after, Br. Samuel Ashton brought the matter to the notice of the United States Convention of Universalists, at its session in Hartford, Conn., September, 1848, and that body, under the impression that there had been a conflict of action between the Conventions of the States of Pennsylvania and New Jersey, recommended a mutual council, for the purpose of endeavoring to harmonize the action of these two bodies. The document from the Pennsylvania Convention, now in the hands of your Committee, informs us, that the said Convention of Pennsylvania has appointed Dr. D. Francis Condie as a member of said mutual council, and asks the appointment of some suitable person on the part of this Convention. It further informs us, that full provisions are made for an investigation, in case of the neglect or refusal of this Convention to appoint its member of the proposed mutual council.

From the above hasty sketch, it will appear that the question now presented to this Convention, is Whether it will, or will not, appoint its member of the mutual council, as recommended by the General Convention, and now called for by the Pennsylvania Convention of Universalists? Your Committee are clearly of opinion that this Convention ought to take no further action in the premises, for the following reasons:

1. Because this Convention has no good reason to change the position it has assumed in regard to Rev. Asher Moore. Br. Moore came to our State with a reputation of many years' standing, as a man of integrity and virtue, and as a minister of high repute, and exalted worth. As such, he was received with open arms. A scurrilous pamphlet, apparently dictated by no spirit of Christianity or courtesy, was circulated amongst us, evidently with the design of injuring Br. Moore. This Convention, at its last session, saw proper to examine the matter; and having done so, concluded, *unanimously*, that there was no foundation for the reports contained in said pamphlet, and that Br. Moore had its entire confidence. That same position this Convention wishes still to occupy in regard to Br. Moore. If any thing had been wanting to confirm the confidence of this Convention in the correctness of Br. Moore's morals and the purity of his life, it would have been abundantly furnished in the untiring malice with which he seems to have been pursued in this business; for bad men are not often thus pursued.

2. Because there is no conflict between the action of this Convention and that of Pennsylvania, and therefore no difficulty to be settled by a mutual council. The case of Rev. Asher Moore was settled by the action of the Association to which he belonged. No appeal was ever made to the Pennsylvania Convention by the Association, without which the said Convention by its Constitution disclaims all authority in the case. Nevertheless, the Pennsylvania Convention saw proper to interfere, and to censure the Association for its course. That was purely a matter between the Convention and its Association. With that matter this Convention has never interfered, nor has it any wish to meddle with it in any form. But this Convention felt bound to notice a slanderous publication in reference to one of its members, and to the extent of its power, to defend him from the aspersions of his enemies. This it has done, and with renewed confidence in the righteousness of the ground they have assumed, they must be permitted still to maintain it, without admitting their responsibility to the Pennsylvania Convention for so doing. This Convention deems itself fully competent to administer discipline to its own members. If the Pennsylvania Convention has a difficulty with an Association under its jurisdiction, let her look to that, for it is her business and not ours. With all due respect to the General Convention of the United States, this Convention must be allowed to believe, that that body has mistaken the case, and imagined a conflict that does not exist.

3. Because the proceedings of the Pennsylvania Convention, as set forth in the documents before this Committee, are of such a character as would have debarred them from a reception, but for the fact that they were accompanied by the names of several respectable clergymen.

The Convention of Pennsylvania, instead of approaching this body as an associate or sister Convention, to be met in good faith, seems to have prejudged that this Convention would decline or neglect to appoint its member of the proposed mutual council, and has provided at large for such an emergency. Your Committee are of the opinion that this Convention

ought not to be influenced in this business, by threats of an *ex parte* examination; and that it would not have been less courteous or Christian in spirit, had the Pennsylvania Convention forbore to approach us with such threats, and that such a manner of approach would have been a sufficient ground for the non-reception of said document.

In conclusion, the Committee recommend the adoption of the subjoined Resolutions.

All of which is respectfully submitted.

AARON BALDWIN.
J. M. TAYLOR.
JOHN D. HAYES.

1. *Resolved*, That inasmuch as there is no conflict between the action of this Convention and that of Pennsylvania, there is no occasion for the appointment of a member of a mutual Council, as recommended by the General Convention of the United States.

2. *Resolved*, That Rev. Asher Moore enjoys the full confidence of this Convention, as an able and worthy minister of the Gospel, and that we look with regret upon the untiring, and apparently unscrupulous, efforts that are made to injure that unsullied reputation which he has so long and so eminently maintained.

Br. Gallagher, having removed from the State, tendered his resignation as Standing Clerk; which was accepted, and Br. A. Moore appointed to that office. Adjourned.

O. W. WIGHT, Clerk. AARON BALDWIN, Moderator.

Members present—Joseph M. Taylor, John C. Ward, Hightstown; Aaron Baldwin, John D. Hayes, Newark, (lay); and A. Moore, O. W. Wight, (clerical). Other ministers present, I. D. Williamson, B. B. Hallock, and H. Lyon.

REMARKS.—This session of our Convention was thinly attended, some societies failing to send delegates. This is wrong. As there are so few societies in the State, all should take especial pains to be represented.

The proper spirit pervaded our deliberations, and everything done was done unanimously. The proceedings concerning Br. Moore occupied much of our time, and, while acting cautiously, we proceeded firmly in the conscious discharge of duty.

Sermons were preached by Brs. Moore and Williamson, to good congregations, who gladly received the word of truth.

Miscellaneous Department.

Original.

OUR FRIENDS.

BY MISS A. A. MORTON.

Swiftly they are going,
With their seraph beaming eyes,
Through the blue uplifted skies;
To that land where melodies,
Evermore are sounding.

Like the lark uprising
Soar they lightly in the morn
Of their life, and ere the dawn,
With its rosy hues is gone,
Songs of praise are singing.

Now, we have but visions
Of them in their robes white,
With their starry crowns of light,
With their golden harps so bright,
And their shining pinions.

But the time is coming,
When beside them we shall bow,
Where the silvery fountains flow,
And the blue-tinged campeas* blow,
On the green banks is springing.

One by one arising
We shall "meet as heretofore,"
Ere our mortal dream was o'er,
And on heaven's beauteous shore,
Join their songs of praising.

Swiftly they are going;
And their soft eyes' holy light
Shall but make their path more bright,
When it breaks upon our sight,
Through the distance glowing.

* "The blue compae flowers only in Paradise."

WILL THE POPE AGAIN BE A TEMPORAL PRINCE.

The French correspondent of the Independent, furnishes the following extract from a letter of the distinguished individual named:

"You may accept the prognostic that we find in a recent letter of the Reverend Father Ventura, the most eloquent of Catholic preachers, the same who pronounced with so much éclat at Rome two years ago the funeral eulogy of O'Connell. This monk, so popular at Rome, within a month has addressed to a friend a remarkable letter, which several of our Journals have copied entire, and in which we find the following passage: 'It is probable that Rome will succumb under the attack of French arms. How can she resist France? It is possible that the Pope will return to Rome carrying in his hand the sword instead of the cross, preceded by soldiers, followed by the executioner, as if Rome were Mecca and the Gospel the Koran! But he shall never reign again in the heart of the Romans. In that event his reign is ended—ended forever. He will be Pope only of a small number of the faithful. *The immense majority will remain Protestant, in fact, for they will no longer practise the religion, so great will be their hatred for the priests.* Our predictions will not prove vain; it will be impossible that the Catholic Church should be loved, or even tolerated, by a people who shall learn to hate and to despise it in a head imposed by force, and in a clergy dependent on that head. It will be impossible to persuade them that the Catholic religion is the mother, the guardian, of the liberty of the people, and the guarantee of their happiness. Accept our thanks then in the name of the Church of Rome, you *soi-disant* Catholics, you pretended religious journals! Oh, they can applaud themselves for having sustained, encouraged the government of France in this fratricidal war! They have combined to extinguish the Catholic faith at its center—to crush the *pope* while bent upon restoring the *sovereign*. What immense evil have they done! They will undersand it one day, but it will be too late.'

These views of Father Ventura will have the more weight on account of his known attachment to Roman Catholicism."

[Correspondence of the Independent.]

KNEELAND'S INFIDEL SETTLEMENT.

"It is but a few years since Abner Kneeland left New England, discouraged with the hardness of the soil as a field for the propagation of his opinions, and planted himself, and, as he evidently supposed, his peculiar doctrines on one of the fairest spots in this wide world—beside the Des Moines River, in the then Territory of Iowa.

He was wise enough to endeavor to graft society at the root with the dogmas of his creed, taking advantage of the period when any influence exerted upon a community is most decisive in its bearings upon the future opinions and feelings and character of the people. He

sought to infuse his principles in the absence of counter-acting Gospel influences, anticipating in his skilful attempt the pressure and the power of the ministry and the Church. He had, moreover, besides these advantages, that of talent and experience, and, for a time, of homogeneity of population; for he gathered around him many like himself.

Such was the apparent success of this recent experiment of Infidelity that after a few years they ventured to nominate a ticket for county officers, avowedly as an Infidel party, and in the bold confidence that they could control the county. This movement, which would have been branded as worse than Popish intolerance if it had been attempted by any religious party, aroused the rest of the county, and secured their union in the support of a ticket avowedly based upon the dread which its supporters felt of infidel ascendancy. Infidels had made their Infidelity a political question, and now there must be an open and above-board struggle between Infidelity and Truth. The result was, that Abner Kneeland's party was fairly beaten, and so thoroughly was it done that there has been no occasion to repeat the struggle since that time.

The effect of this political failure of Infidelity was soon perceptible in the different tone adopted by the politicians. They who had before, when it was so generally supposed that Infidels were a majority in the county, been loudest in lauding this great Diana, of the Ephesians, now deemed the best index of the real progress that has been made in that community is found in the fact that Christianity is the leading influence there; and it is no longer to be expected, almost as a matter of course, that whoever is addressed on the subject of religion will sneer at it as weak and contemptible.

Abner Kneeland is dead, and his influence in the field where he laid his wisest scheme for the propagation of Infidelity is almost dead. As to public influence we may say that he is now almost defunct where he hoped to be remembered with the highest honor. But enough of his influence upon individual minds remains to illustrate and impress the fearful truth that "one sinner destroyeth much good."

A SHORT FIRESIDE STORY ABOUT HONESTY.

One evening a poor man and his son, a little boy, sat by the way-side, near the gate of an old town in Germany. The father took a loaf of bread which he had bought in the town, and broke it, and gave the half to his boy. "Not so, father," said the boy; "I shall not eat until after you. You have been working hard all day, for small wages to support me; and you must be very hungry, I shall wait till you are done."—"You speak kindly, my son," replied the pleased father; "your love to me does me more good than my food; and those eyes of yours remind me of your dear mother who has left us, and who told you to love me as she used to do; and, indeed, my boy, you have been a great strength and comfort to me; but now that I have eaten the first morsel to please you, it is your turn to eat." "Thank you, father; but break this piece in two, and take you a little more; for you see the loaf is not large, and you require much more than I do." "I shall divide the loaf for you, my boy; but eat it I shall not; I have abundance; and let us thank God for His great goodness in giving us food, and in giving us what is better still, cheerful and contented hearts. He who gave us the living bread from heaven, to nourish our immortal souls, how shall He not give us all other food which is necessary to support our mortal bodies!" The father and son thanked God, and then began to cut the loaf in pieces, to begin together their frugal meal. But as they cut one portion of the loaf there fell out several large pieces of

gold, of great value. The little boy gave a shout of joy, and was springing forward to grasp the unexpected treasure when he was pulled back by his father. "My son, my son!" he cried, "do not touch that money; it is not ours." "But whose is it, father, if it is not ours?" "I know not, as yet, to whom it belongs; but probably it was put there by the baker through some mistake. We must inquire." "But, father," interrupted the boy, "you are poor and needy, and you have bought the loaf and then the baker may tell a lie, and"—"I will not listen to you, my boy; I bought the loaf; but I did not buy the gold in it. If the baker sold it to me in ignorance, I shall not be so dishonest as to take advantage of him; remember Him who told us to do to others as we would have others do to us. The baker may possibly cheat us; but that is no reason why we should try and cheat him. I am poor, indeed; but that is no sin. If we share the poverty of Jesus, God's own Son, oh! let us share, also, His goodness and his trust in God. We may never be rich, but we may always be honest. We may die of starvation, but God's will be done, should we die in doing it! Yes, my boy, *trust God, and walk in his ways, and you shall never be put to shame.* Now, run to the baker, and bring him here; and I shall watch the gold until he comes." So the boy ran for the baker. "Brother-workman," said the old man, "you have made some mistake, and almost lost your money;" and he shewed the baker the gold, and told him how it had been found. "Is it thine?" asked the father; "if it is, take it away." "My father, baker, is very poor, and"—"Silence, my child; put me not to shame by thy complaints. I am glad we have saved this man from losing his money." The baker had been gazing alternately upon the honest father and his eager boy, and upon the gold which lay glittering upon the green turf. "Thou art, indeed, an honest fellow," said the baker, "and my neighbor, David, the flax dresser, spoke but the truth when he said, thou wert the honestest man in our town. Now, I shall tell thee about the gold: A stranger came to my shop three days ago, and gave me that loaf, and told me to sell it cheaply, or give it away to the honestest poor man whom I knew in the city. I told David to send thee to me, as a customer, this morning; and as thou wouldst not take the loaf for nothing, I sold it to thee, as thou knowest, for the last pence in thy purse; and the loaf, with all its treasure—and certes, it is not small!—is thine; and God grant thee a blessing with it!" The poor father bent his head to the ground, while the tears fell from his eyes. His boy ran and put his hands about his neck, and said, "I shall always like you, my father; trust God, and do what is right; for I am sure it will never put us to shame."—[Edinburgh Christian Magazine,

Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

TO MY MOTHER ON THE DEATH OF A SISTER.

BY CLARINDA.

Mother, has our sister left us—

Is she from our number gone?

Have they in the cold grave laid her—

Are her earthly labors done?

Ah, yes, we miss her in all around us,

The music of her voice is still:

Around the board her place is vacant,

That she no more can come to fill.

No more on earth shall we behold
Her gentle form, her beaming eye;
Her faithful heart hath ceased its beating,
Her spirit's gone to God on high.

We miss her, and we mourn her too,
But our loss to her is gain,
And from the grave where they have borne her
We would not call her back again.

We weep that she so soon must leave us,
She was so young, so good and true;
But ah! the fairest earthly flowers
Soonest vanish from our view.

Deeply in our hearts we cherish
The memory of her gentle spirit;
And her long and lingering illness,
How meek and patiently she bore it.

Her pain and sufferings now are o'er,
She's gained a happy home above;
In the bosom of God she's sweetly resting,
The bosom of his changeless love.

Then, mother, let us cease our weeping,
And deeper be our trust in God,
Whose Father hand in mercy dealing,
O'erruleth all things for our good.

Heaven will now be dearer to us,
Because we have a lov'd one there,
And our hearts, by sorrow soften'd,
In others' griefs more kindly share.

But O, what rich and healing comfort
To our wounded hearts doth bring
The faith and hope that sweetly whisper,
In Heaven we shall meet again.

Yes, mother, we hope again to meet her,
From sin, and pain, and sorrow free,
In that land of love, where all are holy;
O, there how happy we shall be!

Then when the hand of death o'ertakes us,
And with friends we are called to part,
O may strong faith in God sustain us,
That Faith "which purifies the heart."

East Haddam, Conn.

LOSING ONE'S TEMPER.

BY MRS. MARY GRAHAM.

I was sitting in my room one morning feeling all "out of sorts," about something or other, when an orphan child, whom I have taken to raise, came in with a broken tumbler in her hand and said, while her young face was pale and her little lip quivered,

'See, ma'm! I went to take the tumbler from the dresser to get Anna a drink of water, and I let it fall.'

I was in a fretful humor before the child came in and her appearance, with the broken tumbler in her hand, did not tend to help me to a better state of mind. She was suffering a great deal of pain in consequence of the accident, and needed a kind word to quiet the disturbed beatings of her heart. But she had come to me in a most unfortunate moment.

'You are a careless little girl!' said I severely, taking the fragments of glass from her trembling hands. 'A very careless little girl, and I am displeased with you!' I said no more but my countenance expressed even

stronger rebuke than my words. The child lingered near me a few moments and then shrank away from the room. I was sorry in a moment that I had permitted myself to speak unkindly to the little girl; for there was no need of my doing so, and moreover, she had taken my words as I could see, deeply to heart. I had made her unhappy without a cause. The breaking of the tumbler was an accident likely to happen to any one, and the child evidently felt bad enough about what had occurred, without having my displeasure added thereto.

If I was unhappy before Jane entered my room, I was still more unhappy after she retired. I blamed myself, and pitied the child; but this did not, in the least mend the matter.

In about half an hour, Jane came up very quietly, with Willy, my dear little curly-haired, angel faced boy in her arms. He had fallen asleep, and she had, with her utmost strength, carried him up stairs. She did not lift her eyes to mine as she entered, but went with her burden to the low bed that was in the room, where she laid him tenderly and then sat down with her face turned partly away from me, and with a fan kept off the flies and cooled his moist skin.

Enough of Jane's countenance was visible to enable me to see that its expression was sad. And it was an unkind word from my lips that had brought this cloud over her young face!

'So much for allowing myself to fall into a fretful mood,' said I mentally. 'In future I must be more watchful over my state of mind. I have no right to make others suffer from my own unhappy temper.'

Jane continued to sit by Willy and fan him; and every now and then I could hear a very low sigh come up, as if involuntary, from her bosom. Faint as the sound was, it smote upon my ear, and added to my uncomfortable state of mind.

A friend called, and I went down into the parlor and sat conversing there for an hour. But all the while there was a weight upon my feeling. I tried, but in vain, to be cheerful. I was too distinctly aware of the fact that an individual—and that motherless little girl—was unhappy through my unkindness, and the consciousness was like a heavy hand upon my bosom.

'This is all a weakness,' I said to myself, after my friend had left, making an effort to throw off the uncomfortable feeling. Even if the new train of thought, awakened by conversation with my friend, had lifted me above the state of mind which I was in when she came, the sight of Jane's sober face, as she passed on the stairs, would have depressed my feelings again.

In order both to relieve my own and the child's feelings, I thought I would refer to the broken tumbler, and tell her not to grieve herself about it, as its loss was of no consequence whatever. But this would have been making an acknowledgement to her that I had been in the wrong, and an instinctive feeling of pride remonstrated against that.

'Ah, me!' I sighed. 'Why did I permit myself to speak so unguardedly? How small are the causes that sometimes destroy our peace? How much of good or evil is there in but just one single sentence?'

Some, who read this may think I was very weak to let a hastily uttered censure against a careless child trouble me. What are a little child's feelings?

I have been a child; and as a child, have been blamed severely by those whom I desired to please, and felt that unkind words fell heavier, and more painfully, sometimes, than blows. I could, therefore, understand the nature of Jane's feelings, and sympathise with her to a certain extent.

All through the day Jane moved about more quietly than usual. When I spoke to her about anything, which

I did in a kinder voice than I ordinarily used, she would look into my face with an earnestness that rebuked me.

Towards evening I sent her down stairs for a pitcher of cold water. She went quickly, and soon returned the pitcher of water and a tumbler on a waiter. She was coming towards me evidently using more than ordinary caution when her foot tripped against something, and she stumbled forward. It was in vain that she tried to save the pitcher. Its balance was lost, and it fell over, and was broken to pieces, at my feet, the water dashing upon the skirt of my dress.

The poor child became instantly as pale as ashes, and the frightened look she gave me I shall not soon forget. She tried to speak and say that it was an accident, but her tongue was paralyzed for the moment, and she found no utterance.

The lesson I had learned in the morning served me for purposes of self-control now; and I said instantly, in a mild voice—

'Never mind, Jane; I know you could not help it. I must tuck down that loose edge of the carpet. I came near tripping there myself, to-day. Go and get a floor-cloth and wipe up the water as quickly as you can, while I gather up the broken pieces.'

The color came back instantly to Jane's face. She gave me one grateful look and then ran quickly away, to do as I had directed her. When she came back, she blamed herself for not having been more careful, expressed sorrow for the accident, promised over and over again that she would be more guarded in future.

The contrast between both of our feelings now, and what they were in the morning, was very great. I felt happier for having acted justly and with due self-control; and my little girl, though troubled on account of the accident, had not the extra burden of my displeasure to bear.

'Better, far better,' I said to myself, as I sat and reflected upon the incidents just related—better, far better it is, in all our relations in life, to maintain a calm exterior, and on no account to speak harshly to those who are below us. Angry words make double wounds. They hurt those to whom they are addressed, while they leave a sting behind them. Above all, should we guard against a moody temper. Whenever we permit anything to fret our minds, we are not in a state to exercise due self-control; and, if temptation comes then, we are sure to fall.'

A TRIBUTE TO YOUTHFUL MERIT.

On the arrival of the Pacific Mail Steamship California at San Francisco, under command of Capt. Forbes, from this City, on her first voyage hence, but two individuals of the ship's company which left New York in her remained faithful to their duty. One was Capt. Forbes himself, the other a mere lad, James Dekay, son of Dr. James E. Dekay, (a gentleman well known in the scientific circles, and now residing at Oyster Bay on Long Island.) This lad, says the Commercial Advertiser, though offered large pecuniary inducements to disregard his obligations to the service he had entered upon, "among the faithless was faithful found," and his conduct was of course reported to the Company. He had entered into the service to acquire a practical knowledge of steam enginery, and though still too young to take any responsible station in that department, he was immediately ranked as an assistant engineer, with high pay and only awaits age and experience to find himself in a position which is reached in anticipation of years, but by peculiar merit and fidelity.

The Pacific Mail Steamship Company, not willing that conduct so meritorious should pass without some additional notice or token of approbation, has provided a

rich and elegant gold watch for this lad, and caused to be inscribed on it as follows:

"A good name is rather to be chosen than great riches."

Presented by the
Pacific Mail Steamship company' to
JAMES DEKAY,

for fidelity to duty under trying circumstances.
July, 1849.

This elegant watch has been sent to Dr. Dekay, the father of the lad, to be forwarded by him to his son; accompanied by a letter from the President of the Company. Both the watch and the letter we happened to see before they reached the doctor, and we have been allowed to transcribe the inscription as above, and now also the letter alluded to, which is as follows:

PACIFIC MAIL STEAMSHIP, COMPANY, }
New York, 21st July, 1849. }

DR. JAMES E. DEKAY, Oyster Bay, L. I.

My Dear Sir:—It gives me sincere pleasure to transmit with this a watch which I have been directed by "The Pacific Mail Steamship Company" to present to your son James Dekay attached to the "California," for fidelity to duty under trying circumstances. In the simple fact that but two of a large ship's company were faithful to their trust, and that he, with an humble present position, and the trials of an arduous profession in perspective, was one of them, you may learn, without comment from me, the reason of the company for presenting to him some token, to which he may hereafter refer as a proof of the admiration and esteem of his employers.

This act of duty, in which he has proved so far superior to his associates, is an earnest that our wishes for his advancement will be fulfilled.

I am very respectfully your friend,
WM. H. ASPINWALL, President.

It is understood that a very magnificent testimonial is in course of preparation for Capt. Forbes.

CONFERENCE AT SULLIVAN.

There will be a conference at Sullivan, Madison Co., N. Y., the 29th and 30th. Brs. Austin, Skinner, Francis, Sawyer and Potter are confidently expected on the occasion. So says Br. A. W. Bruce.

PIC NIC TO WILD CAT

The Danbury Sunday School, will enjoy its 2d annual Pic Nic in the beautiful grove of Col. Andrew, in Wildcat, on Wednesday, August 14th, if fair; if not, the day following.

The friends, laden with whatever will make the epicure smile will meet at the church and form a procession which will move at 9 o'clock. Those unprovided will find conveyance there; and it is hoped that a large number will be pleased with the musical, oratorical and edible delicacies to be served up. Tickets 12 1-2 cents—sold at the Post Office and by the Teachers.

The proceeds, after defraying expenses, to be used for the School. On behalf of Committee, &c.

Danbury, July 31, 1849.

RELIGIOUS NOTICES.

There will be preaching in Blauveltville to-morrow, the 12th inst., morning and afternoon.

Br. H. Lyon, will preach at Westport, Ct. the fourth Sunday in this month, morning and afternoon, and lecture in Norwalk at 5 o'clock the same day.

Br. I. D. Williamson, of this city, has received an invitation to take the pastoral charge of the 2d Universalist Society, Lowell, Mass.

CLIFTON SPRINGS PIC NIC!

The Sabbath Schools of the Ontario Association of Universalists and the School in Auburn, will unite in an excursion to Clifton Springs on Wednesday the 22d day of August, if it be fair weather; if not, then the next fair day following. All are expected to meet in the Grove as early as 10 A. M.

A great gathering is expected. The exercises will be interesting—songs and hymns, speeches, music, dinner, &c. All who can, are expected to aid in furnishing eatables for the table. Come young and old, the gay, innocent, and beautiful!

In behalf of the committee J. R. JOHNSON.

Victor, July 20, 1849.

HUDSON RIVER ASSOCIATION FOR 1849.

The Annual Session of the Hudson River Association of Universalists, will be held at Porter's Corners, Saratoga Co., the first Wednesday and following Thursday in September next. The Council will be organized at 8 o'clock, and public services will commence at 10 1-2 o'clock, on Wednesday morning. Br. Collins, of Hudson, is to deliver the Occasional Sermon. It is earnestly desired that every society within our bounds will do its duty by sending two delegates, and furnishing them with the statistics of the Society they represent. Those who come in private conveyances will stop at the Church, where a committee will receive them; and those who come by public conveyances will stop at Saratoga Springs, where friends will be in waiting, who will take them to the place of meeting, and return them to the Springs. When brethren arrive at the Springs, call at Br. Huling's Bookstore, Broadway, opposite the American Hotel.

J. J. ASPINWALL, Standing Clerk.

PENNSYLVANIA UNION ASSOCIATION.

The 'Union (Pa.) Association of Universalists will meet in Reading, Berks, Co., on Wednesday 5th day of September next, and continue in session two days. Delegates from all the Societies within the bounds of the Association, are earnestly desired to attend, and all persons are affectionately invited to be present.

LEWIS BRINER, Stand. Clerk.

NOTICE.

Those persons who may attend the Connecticut State Convention from a distance, are requested to call at the Universalist Church in Norwich, where they will be waited upon by a Committee who will direct them to places of entertainment. Let as many of our brethren be with us on that occasion as can consistently attend. Living as we do on a direct line of travel between New York and Boston, we confidently anticipate the attendance of a goodly number of friends from abroad. Let us not be disappointed.

E. W. R.

Trumpet will please copy.

CONNECTICUT SUNDAY SCHOOL ASSOCIATION.

The Annual Meeting of the Connecticut Universalist Sabbath School Association, will be held at Norwich on Wednesday, August 22d., 1849. An Address will be delivered in the evening by Rev. J. H. Farnsworth. The settled ministers in the State with two delegates from each Sabbath School, constitute the Council.

O. UTLEY, Rec. Secretary.

N. B.—The friends in Norwich cordially invite a large attendance of the friends of the Sabbath School cause.

MARRIAGES.

In this city, on the 8th inst., by Rev. C. H. Fay, Mr. James M. Parker and Miss Sarah Louisa Fisher.